

Friends Bulletin

PACIFIC AND NORTH PACIFIC YEARLY MEETINGS OF THE RELIGIOUS SOCIETY OF FRIENDS

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Christianity and Materialism

Contemporary Christianity and materialism are fraternal, if not identical twins. The Protestant ethic and the industrial revolution are first cousins. Since Christianity has never really been tested and found wanting, and its basic principles are perverted and denied by its practioners, I would prefer to speak only of what I know better, the Society of Friends. I refer particularly to the concept of sharing a coat with another if he has no coat and you have two.

Our strength as Friends comes from staunch advocacy of peace and civil rights. Since the time of John Woolman, who reached a small, but international, audience on matters of simple living, we have not had a strong voice on materialism among us, although Martha Tranquilli has been a tiny voice in the wilderness. We have had to rely on non-Friends to act strongly on Friends' beliefs: Cesar Chavez, Danilo Dolci, Martin Luther King, Simone Weil, Mohandas Gandhi, John Luthuli and Albert Schweitzer, who all repudiated materialism in their own lives.

You may think of others. You may also want to pay tribute to individuals and small groups of individuals among us who do not pay taxes, and who are experimental in finding new ways of living at a near-poverty level. They do not represent the main stream and are often seen as young people who will "settle down" when they are older. We are largely upper middle class, largely professional, and enjoy, tastefully to be sure, the pleasures of affluence and social status.

It has ever been thus in the Society of Friends. George Fox benefited by marrying a rich widow. The Holy Experiment of William Penn, which did so well for over seventy years, yielded to materialism, not on Penn's part, but because he could not resist the family he loved. Penn's son Billy and his military friend scandalized the new colony when they came to administer it. When "Bad Billy" deserted his family and fled to France to be a mercenary soldier, grieving William Penn — distressed that his brood of younger sons were influenced by materialistic England — brought them to the New World to a refuge twenty miles from the small city of Philadelphia, where they could grow up to be honest, unselfish Friends.

His second wife and his daughter by his first wife were appalled. They missed the shops in England.

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Welcome to (What Kind of?) Yearly Meeting

After our last gathering we were challenged to consider "What kind of Yearly Meeting do we want?" I believe the question echoes the queries we put to ourselves in the 1975 Epistle. "Do we expect too much from our Yearly Meeting . . . Can we rely more on the Spirit for guidance . . . ?"

We who have attended Pacific Yearly Meeting may find it easy to outline for newcomers something of our experiences and our expectations; worship-fellowship groups, a refreshing start for each new day; interest groups to inform and challenge our thinking; sharing groups that we may know each other better through a common bond and grow in strength; crafts and music to make and enjoy; and those chance encounters by a tree or fountain in which we come to know a new friend, discover more about an old . . . or about ourselves.

All this and more enhances our life together these few days each year and nurtures love and understanding among us that we can build a "living comradeship which respects the freedom of others and safeguards instead of crushing out the growth of their personalities."

Surely these things we want of PYM, but if this were all then it is a conference we want or a family camp. What feeds us here, what encourages our growth and calls us back comes through our worship together and in the decision-making we undertake in that worship.

It is in that struggle with those matters before us with Friends from beyond our daily lives that we are asked to practice that which we profess . . . to practice that "true love and good order" which we would maintain. And it is to listen and know the will of God, not of men.

The kind of Yearly Meeting I want is one which provides the opportunity for this, then, as that elusive Friend, Henry Spritzgarten III, has said so well

You will know when you are ready —

You will know where to go —

You will know how to go —

Welcome to Yearly Meeting! I hope it will be one which transforms each of us.

Pegge Lacey
Clerk PYM

FRIENDS BULLETIN

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(Materialism, Continued from page 129)

Their fine dresses and jewelry shocked the Philadelphia Quakers. They abhorred the dirty Indians who came as uninvited guests. The giddy daughter broke her engagement to a staid Philadelphia Quaker and both women insisted on going back to England, where the daughter married a rake who would have none of the Quaker ways.

The grandson of Penn was to offer five dollars for a male Indian scalp, three for an Indian woman's. Penn, luckily, did not live to see his long period of peace with the Indians broken by the Walking Purchase in which angry Indians retaliated against being cheated in a land deal by hired athletes who deliberately outran them. Materialism ruined the Holy Experiment.

Joseph Fry, brother-in-law to Sam Gurney, one of England's richest bankers, and husband to Elizabeth Fry, was asked to give up his membership in his London Meeting. Why? He was threatened with bankruptcy, and other members felt they could not take the financial risk of having a Quaker named as a business failure. When he and his brother-in-law straightened up his affairs, he was taken back into membership.

In Belfast, where we visited shortly before the internment decree, we saw no bombed churches, Protestant or Catholic. We saw bombed stores, a bombed Co-op, a bombed library, stacks of bombed,

Christainity and Economics

Once again we straighten up to ask ourselves important questions about the economic system we have spawned. As Philip Slater suggests in *The Pursuit of Loneliness*, we are so schizoid that few of us can recognize anything wrong, and of the few that do almost none can analyze the questions or attempt answers.

My letter of invitation quoted Ben Franklin: "Remember, that time is money."; and John Wesley: "... we must exhort all Christians to gain all they can, and to save all they can; that is, in effect, to grow rich."; and Max Weber: "For of the last stage of this cultural development (ours) it might well be truly said: 'Specialists without spirit, sensualists without heart; this nullity imagines that it has attained a level of civilization never before achieved.'"

Friends have more responsibility here than most of us know or will admit.

RS

burned car bodies. We expressed our sorrow about the violence in Belfast to the first arrival at Belfast Meeting, a meek, proper-looking lady. "Yes, it's sad," she said. "We've given the Catholics, and given the Catholics, and they still want more." There were other voices, but this was a not uncommon one.

When we hold as fast to our testimonies about materialism as we do to our testimonies about peace and the right of the individual to live by his conscience, the Society of Friends will have a new, powerful, positive impact on the whole of humanity.

Mildred Goertzel
Palo Alto Meeting

PYM Children's Program — 1976

The suggested theme is "Folk Culture Around the World," and it should include stories and songs about notable events and people from early days up to modern times. There is a need for volunteers to take turns in the nursery, watch the swimming pool, supervise children's woodwork, arts, crafts, music, dance, puppetry, drama, field trips, etc. Friends are encouraged to volunteer for short or longer periods to work with, learn with children. The schedule includes supervision from 8:15 to 11:45 a.m., and from 7:30 to 9:00 p.m. Ann Davenport will coordinate volunteer arts, crafts teachers during the afternoon. Please write or call Cliff Cole as soon as

PYM Tentative Schedule

Monday, August 9

10:00 Committees (at call
thru of their Clerks)
the day
5:00-6:15 Dinner
7:30-9:00 Representative Committee
First Session

Tuesday, August 10

8:30-10:00 Representative Committee
Second Session
11:45-1:15 Lunch
2:00-3:30 Session I
Roll Call of Meetings
Orientation
4:00-5:00 Session II
Meeting for Worship
5:00-6:15 Dinner
7:30-9:30 Session III
State of Society
(Ministry & Oversight)

Wednesday, August 11

8:15-9:30 Worship-Fellowship
10:00-12:00 Session IV
Representative Committee Report
Nominating Committee Report
11:45-1:15 Lunch
2:00-3:30 Interest & Sharing Groups
4:00-5:00 Session V Memorials
5:00-6:15 Dinner
7:30-9:30 Session VI
Peace & Social Order Committees

Thursday, August 12

8:15-9:30 Worship-Fellowship
10:00-12:00 Session VII
Friends World Committee Report
Friend in the Orient
11:45-1:15 Lunch
2:00-3:30 Interest & Sharing Groups
4:00-5:00 Session VIII
Meeting for Worship
5:00-6:15 Dinner
7:30-9:30 Session IX

Friday, August 13

8:15-9:30 Worship-Fellowship
10:00-12:00 Representative Committee
Third Session
11:45-1:15 Lunch
2:00-3:30 Interest & Sharing Groups

possible for further information or to apply for a
paid staff position with PYM Children's Program,
339 W. 10th St., Claremont, CA 91711 (714) 626-0371.

North Pacific Yearly Meeting Program

THURSDAY, July 29

1:30-5:00 Registration
3:00 Committee Meetings and Junior Friends
Meeting
5:30 Dinner
7:15 Roll Call and Introduction of Triennial
Guests
8:00 Sharing and Memorials
9:00 Fun and Games

FRIDAY, July 30

7:00 Early Morning Worship
8:30 Worship Sharing Groups
10:15 Business Meeting I
10:45 Margaret Gibbins speaks
2:00 Interest Groups
3:30 Visit with Triennial Guests
7:00 Singing
8:00 Business Meeting II
9:30 Folk and Square Dancing

SATURDAY, July 31

7:00 Early Worship
8:30 Worship Sharing Groups
10:15 Interest Groups
2:00 Business Meeting III
3:30 Free Time and Crafts
7:00 Family Night
9:00 Community Dancing

SUNDAY, August 1

7:00 Early Worship
8:30 Worship Sharing Groups
10:15 Epistle
10:30 Meeting for Worship

3:45-5:00 Session X
First Reading of Epistle
Budget
5:00-6:15 Dinner
7:30-9:30 Family Night

Saturday, August 14

8:15-9:30 Worship-Fellowship
9:45-10:45 Session XI
Epistles
Nominating Committee
11:00 Session XII
Closing Meeting for Worship
11:45-1:15 Lunch

On Economic Systems

Nearly every time that I leave a library which inspects book bags and brief cases, I pause long enough to mention the pity of the process.

When I walk through the weapon-winnower en route to a plane, I try to raise in a mind or two the possibility that we have actually let hijacker mentality win.

When I see the unobtrusive security guard watching for shoplifters in my CO-OP store, I wonder aloud to staff or other members whether consumers' cooperatives can ever successfully provide alternatives to standard retail operations of this culture.

Thinking thus on some little pieces of economic behaviour, I grow sure that we shall always need tender consciences, strengthening one another, if any social or economic arrangement is to be made reasonably fair and reasonably just.

Phyllis Larsen
Palo Alto Meeting

A Remarkable Instrument for Change

Not being in the habit of thinking on big matters of economic theory, I have found it very hard to cope with the general theme of this *Bulletin*. With little inward readiness, I turned to asking questions, a personal inclination furthered by years of contact with Friends.

Are there any recognizably Quaker ways of looking at capitalism, communism, or other means of holding and distributing earthly goods? How have tender Quaker consciences testified on matters economic?

Quakers long had a reputation for working hard as owners or employees, for being thrifty, for keeping agreements, and for fostering fair methods of merchandizing. However, Kenneth Boulding says that there has been no standard of economic judgment, nor any specific attitude toward economic systems that can fairly be attributed to Quakers — in contrast, for example, to their widely held peace testimony.

Even so, in his chapter on "Economic Life" in *The Quaker Approach* edited by John Kavanaugh in 1953, Boulding tells us that Friends have exercised a heavily disproportionate effect on economic institutions since the Society began. I had not realized, for instance, that inventions by Quakers played a significant part in the early days of the industrial revolution, particularly in the field of iron-working. They set to work on a problem in their time. They devised new machines for the new factories, and new implements for agriculture, and their foundries prospered.

Chances are that some of these Quaker industrialists put their money for safe-keeping into the new financial institutions founded by other Quakers named Lloyd and Barclay. Quakers clearly took to the technical revolution and, as Boulding puts it, "must bear a quite disproportionate share of the praise — or blame."

Not quite incidentally, I had also been unaware of the large number of pioneers in English medicine, chemistry, and physics who happened to be Quakers or had been born into Quaker families. Kathleen Lonsdale, herself a member of the Royal Society of London, says that 20-30 times more Quakers than would be expected from their share of the general population have achieved such recognition for their scientific work. What does this fact have to do with where Quakers are today regarding capitalism, communism, and other ways to manage goods and services?

Both Boulding and Lonsdale have given the same reasons for Quaker prominence in business, invention, and science. For one, they were precluded from government, from professorships, from ecclesiastical position, and from the military. They — and this is my own guess — also often limited themselves by a kind of simplicity which eschewed many of the common forms of artistic expression. Into a relatively narrow field of endeavors, then, the Quakers focussed their wonderfully strong and remarkable instrument for change: the guidance and the authority, not of a priesthood, not of a book, but of the Inner Light. It is all right to doubt. It is all right to experiment with something new — even in that often forbidden area of religious faith, and so, why not in science, in social institutions, in business, and others?

When I was about fourteen years old, a Congregational minister told me that we had to be reasonable; we could not perfect man or man's institutions. Although I think he may be correct, I do not at all agree with the conclusion he drew: therefore, we must not try to perfect them. Only a few months after that I met my first Quakers. They did not hesitate to try.

I now know that what has attracted me to Friends for 30 years is what Boulding describes as their "temerity to assert that a life without sin could be lived on this earth, and methodically went about organizing a society with this end in view!" I do not know what kinds of economics are called for in our time, but I suspect that the Quaker instrument is in need of honing and directing with seeking precision if we are to affect our complex economic system in any way that will be noted in years to come.

Phyllis Larsen
Palo Alto Meeting

Quakers, Scarcities and Affluence

The youth of my generation, especially idealistic ones such as the Quakers with whom I associated from college onward, truly believed a world of peace and plenty for all could be built. World War II was a rude shock but even that could be regarded as only a temporary setback, perhaps even a tragic teaching instrument to further the world of our dreams. And those dreams lasted on into the Peace Corps, our own AFSC youth programs, and many other similar attempts to "share," to "develop," to "uplift,"

The Vietnam War shattered the dreams in large part, tore back the veil of pleasant goodwill which had hidden a foreign and economic policy far more ruthless and selfish than we had understood. And it leaves us who are Quakers faced with dilemmas we no longer know how to answer glibly. *What do we do with the moral and spiritual problem we face in our own affluence in the midst of a world with increasing poverty and suffering, so often also with hope broken by giant forces which have rolled with terrible impunity and devastation over the struggling hopes of the masses of poor?*

The first hard fact to be faced is that we know few, if any answers. Yes, it is easy to know when an earthquake strikes in Guatemala we must send a check. But even there, after the first rush of relief, the questions multiply; how and who to administer it for how long, for what purposes? It is easy to see in person a starving human being in India and make the response: "I must feed that person to prevent a death." But that answer cannot be multiplied to include all those who now starve and who will starve. So the problem remains to torment us, even when we have the comfort of knowing we lit a few candles in the darkness.

The next hard fact is that our intended good deeds so easily magnify the problem itself, at least in the long run. If we *are* able to prevent starvation, if the aid is unsuccessful in developing a self-sustaining economy, we only add more people as the births continue to mount. And it is not an answer to say we will then provide birth control for we should now be sophisticated enough to know that, barring the use of force (as India may now try), birth control efforts have generally been unsuccessful unless reasonable economic success is achieved and is trusted on a national or at least a rather sizable scale.

This brings us to "triage," or the "life-boat problem" of ethics, as numerous articles now describe the moral problem. I would be the first to say the analogies are imperfect. For example, a life-boat has a definite limit in size and, beyond a certain load, will sink and everyone will die. But we do not

know the limits of the life-boat which our earth is — in agriculture, in energy possibilities, in minerals, etc.

First, it will not do to dismiss totally the "life-boat" analogy. There *are* limits to the carrying capacity of the earth. And, in point of fact, we do not know what they are. Perhaps Herman Kahn and Buckminster Fuller are right in their optimistic predictions that the earth can permanently support in relative affluence a population of twenty billion or more. But there are many "ifs" in their scenarios, and the history of the human race gives little cause to depend on the wisdom of man in making the right choices in so many extraordinarily difficult problems. On the contrary, history has been determined perhaps as much by man's stupidity as by his wisdom. The problem now is there is increasingly less room for mistakes than in the past, particularly mistakes involving millions, even billions, of people. And it is quite probable, I think (I consider Lester Brown of The Overseas Council for Development a better guide than Herman Kahn), that the life-boat analogy is the basically correct one.

In fact, in measure, that analogy is already operating. There is no point in dodging the fact that for several years hundreds of thousands of people have been dying of malnutrition. Yet we choose to live — to live, not just on a maintenance basis, but on the basis of at least minimal affluence. And this applies also to thrifty-minded Quakers, beset with deep concern. It applies to me. I am in the life-boat. Yet I know the money and food it takes for me to sustain myself *could* be transferred to those who starve (except for the problem that a pension and Social Security income are not transferable).

This poses in a stark kind of fashion the ethical problem. The most likely scenario I see developing is one where the world will grow accustomed to the deaths by starvation and malnutrition, and to existence on an extreme poverty level of increasing millions — probably in ten to twenty years time a fourth of the world's population. Yet America and some other favored nations, while very likely to suffer relatively painful declines in standards of living, will still be affluent islands in an ocean of misery. Even without gas and oil we can live comfortably. We will find ways with solar heat and wind power to have a modicum of electric power, transportation with coal power for railroads, and with animal power we can feed ourselves, though exports to foreign nations will be drastically reduced or eliminated, adding to the problems in other areas of the world.

I see no satisfactory answer in saying I'll stop living so someone else can live — that person would still have the same dilemma, if we keep the life-boat

(Continued on page 134)

Review

Taylor, Richard K., *Economics and the Gospel*, Philadelphia, United Church Press, 1973. 125 p. \$2.25, paper.

At the May, 1976, meeting of College Park Quarterly, one of the discussion groups focused upon "the roots of violence." The group tried, in a tentative way, to ferret out the conditions that, if present, would lead to individual and collective violence.

Richard Taylor's little paperback should assist those who want to pursue the matter further. It should, moreover, provide a way of organizing one's mind for action. Not only does Taylor describe the economic conditions that underlie the violent society, but he sets forth a kind of "planning process" that could lead to conditions of peace and justice.

In my personal experience, I have come to believe that violence is likely if one or more of the following conditions is present:

Involuntary dependence. Whether it is the parent's possessive love for the child or the capitalist's unilateral power to hire and fire, a condition of involuntary dependence engenders anger, hostility and violence. Taxation without representation was but a mild precursor to today's situation of dominance and dependence.

Persistent inequality. To lose a game of table tennis, or to fail in a small business is one thing. To go unrewarded for a life of hard work, or to be treated differently, under the law, from one's fellow

(Scarcities and Affluence, Continued from p. 133)
analogy in mind. Yet I cannot escape the terrible moral dilemma we face. There are *no* truly satisfactory answers.

There are small things the person can do. As I have heard Rufus Jones say many times (not original with him!), it is better to light a candle than to curse the darkness. I can and do grow a garden (plenty of time when retirement comes!), and that is better than playing golf, for me. At least I reduce slightly the drain on the world's food supply. There are other little things I can do and I try to keep finding more.

But the larger problem remains. To it, I do not have an answer other than a systemic, societal and economic change on a world-wide basis. I know not now how to achieve that goal and am little persuaded by the hundreds of ideas I read. Probably it will come, not by planning and movements, but by the concatenation of unstoppable events, producing some kind of enormous catclysm in the world which will absorb even the islands of affluence.

Cecil E. Hinshaw
Des Moines Valley Meeting

human beings is quite another. Our system of ownership and remuneration is so unequal that violence is inherent in it as well as a product of it.

Impersonal treatment. Expressions of love and affection are crucial to the child's self-identity. Without them, feelings of alienation and expressions of violence are likely to accompany the child-grown-up. Similarly, inclusion and recognition are important to the adult, whether alone or in a group. Continued exclusion from decision-making processes, or from the informal arenas of social support, can turn an adult to violence. As our society rigidifies, the potential for violence increases.

Taylor treats, in one way or another, all of these tendencies. While he has no blueprint for solution (who does?), he does present a novel and straightforward way of moving towards a freer, more egalitarian and more open society. His planning process involves essentially three elements:

1. Understanding
2. Hope
3. Action

First, we must understand the present situation, what brought us to this point, and the structural possibilities for change. Taylor's treatment of inequality is particularly enlightening here. We may have passed the point, he implies, where national governments can be of significant help, since the economic power structure has become largely extra-national in character. Rather than industry and commerce being subject to the national will, nations are becoming subject to the will of corporate capitalism.

Second, we must be clear about our own value positions. While the Gospel does not contain a set of up-to-date prescriptions for action, it is quite clear about the ways in which we human beings can most creatively live with each other and our natural environment. Third, we must take actions that are intelligently consistent with the values that we cherish. Think how constructive it would be if major economic decisions were based upon the degree to which individual citizens are provided greater control over their lives. To step in the direction of equality, or small scale, would seem to be consistent with the Gospel message. Jesus said little about efficiency or aggregate wealth.

Taylor's principal hope is for an economic system characterized by "shalom" (peace, unity, partnership, well-being, health, wholeness, community, justice). He presents a number of ideas that can carry us towards such a system. He does so as a realist, deeply rooted in the reality of Christ, as well as deeply aware of the reality of modern-day capitalism.

Paul Niebanck
Santa Cruz Meeting

Review

Godly Economics

Taylor, Richard K., *Economics and the Gospel*, Philadelphia, United Church Press, 1973. 125 p. \$2.25, paper.

One has to beware when the second sentence of the Foreword, written by the editor of the series, contains a slur on the money economy. Fortunately, that blind spot is not shared by the author of this good little book. Richard Taylor's main blind spot seems to point in the direction of God, who is depicted as battling poverty and injustice by means of his prophets down through history, and losing every time — except where He is disavowed or ignored, as in China, Yugoslavia, and Sweden (where the author was struck by the stress on materialistic values). God comes off a little better in Israel, where, to be sure, only 4% of the population live in just and egalitarian kibbutzim, but there, of course, He is not Christian.

In spite of devoting roughly a quarter of his space to a questionable theological assumption, Taylor packs a good deal of what's wrong in America between the covers of this book. We know that there is poverty here, but we may be surprised to learn that one in eight of us is below the poverty line. We know there is great wealth in America, but you may be interested to learn that someone says if interest, dividends and rents were divided up equally, we would all come out with \$11,000 per year per family! We know there is good medicine badly distributed in America, but we may not know that this country ranks eighteenth in infant mortality rates — just ahead of Hong Kong. We have an unemployment problem, true, but do you know that Germany, Britain, and Sweden nearly always have rates under 3%? Between 1960 and 1965, while our unemployment figure averaged about 5.5%, that of the Netherlands and West Germany never exceeded 1.2%. In Sweden an unemployed person can get free job retraining and moving costs paid by the State to a job of his choice. And sixty percent of poverty is estimated as due to unemployment.

We know we can scarcely breathe in America, and that Lake Erie is dead, but do we know that 33 of the United Kingdom's most distinguished scientists have predicted "the breakdown of society and of the life support systems on this planet" within the lifetimes of our children? We are aware that nationally we spend billions on wasteful armaments and to prop up dictators abroad who will sell us their countries' resources at a fraction of their value but at fat profits to themselves, but we may not be quite aware of our complicity in the crimes of Brazil and

Portugal, or of the role played by the CIA under dear old bumbling Eisenhower in bringing down the duly elected Arbenz government in Guatemala when it threatened to divide the empire of United Fruit.

Sins we have aplenty, and this little book does a good job in reminding us of them if we haven't read Michael Harrington or Robert Heilbroner or Gunnar Myrdal or Barry Commoner lately, but what clarion call does Richard Taylor, modern prophet, issue to Christians today in order to right these wrongs of man against man, sin against society, and pride against nature? Here, as usual with modern prophets, the book is full of hopeful hints and helpful suggestions, but suffers pitifully from ignorance, lack of vision, and wishful thinking.

We are told to set up study groups, read the Bible, play parlor games at a banquet, and engage in mass demonstrations against injustice. We are urged to remove tax loopholes, engage in media campaigns, decentralize and share the power of bureaucracy and the corporation, extend democracy and get worker participation in decision making — all tired or empty shibboleths we've heard long ago. We are told to reduce our wants and our incomes, to live in a group and share baby-sitting so women can be fulfilled, to start co-ops and try public ownership of new towns and corporations that won't rip off the public or make large profits.

We are told *not* to emulate China and Yugoslavia, the atheistic communist countries where inequality and injustice have been eliminated and where worker participation in management has been achieved. We are told of a Wichita capitalist who is trying to convert his printing business to one that is owned and controlled by the workers (and is apparently encountering some resistance). We are truly inspired by account of one daring and imaginative and successful campaign against arms shipments to Pakistan in that country's brutal attempt to repress the people of Bangladesh. I do not deny the possibility that if we could pull off such a stunt every week for the next 10 years we would change the face and the thrust and the beastly institutions of the U.S.A. But so far this has happened once near the home base of the Movement for a New Society, where Taylor himself operates in a community of interest and integrity.

Richard Taylor grew up in a country where initiative and independence and personal freedom are given high value. He has worked on the assembly line and as a community executive in a world where capital is required to create jobs. He is aware of the mindless brutality with which big business *and* the State treat human beings and resources, while stealing for oneself has become a way of life for large numbers in this society. Yet these antecedents lead him to scale down

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Pacific Yearly Meeting Fees

This article is being written at the request of several members of Pacific Yearly Meeting who feel that a better understanding of the present fee structure used at the annual gathering would be helpful to everyone who attends.

Everyone shares in the use of meeting rooms, the secretariat, the bookstore, and the displays. Therefore the cost of these facilities is reflected in the "Registration Fee" which is charged per person. This fee is, of course, based on an estimate of the number of registrants whether they be for the full session or for a day only.

Another cost element is the dining facilities. At Saint Mary's this is a separate billing, so it is easily separated from other costs, and is reflected as meal charges.

A third cost element is that of dormitory rooms. Again this cost is broken out from the main fees and distributed on the basis of anticipated number of people who will use the dormitories. The question often heard is, "We pay for the whole campus, why can't just anyone have a room?" They can! But they should make this decision in advance so that the costs for dormitory can be appropriately shared. It is not fair to those who have subsidized the dormitory costs, for a camper to move into a vacant room or vacant bed. Another problem in dormitory leasing is that as a part of our contract with the College we agree that beds will be occupied where they are, and that not more than the number of beds in a room will be occupied. That is, a bed roll will not be placed on the floor in addition. There is more to this than arbitrariness. There is the safety of the occupants. Very heavy penalties can be levied against the College for exceeding occupancy levels approved by the Occupational Safety and Health Administration. This is a relatively new Federal Agency which has appeared on the scene. In the event a fire broke out, the College is supposed to be able to prepare a listing by name of occupants of the building. Our Registrar tries to maintain this sort of information on behalf of the College.

The final cost element is that of camping. It is recognized that many of the campers choose this because of reduced cost, so every effort is made to keep it as low as possible. But camping costs were raised a couple of years ago in order to make a more equitable distribution of the lease costs.

Any change in the type of facilities available affects the mix of Yearly Meeting members who can attend the annual sessions. Increasing costs force some to remain at home. The Site Committee does struggle with the matter of what the Yearly Meeting Session will look like, and tries to interpret what the sense of the Meeting is in terms of facilities and

On the P.Y.M. Siting Problem

For many years now (is it 5?) Pacific Yearly Meeting has met at St. Mary's College in Moraga. We have in that time sought continuously for an alternate site. We have been unsuccessful in spite of great effort on the part of our site committee. Why is this so? What is the problem?

Half the membership of PYM resides in Southern California, so we would have preferred to meet in the south on alternate years. Also, with the years, the cost of YM sessions has risen until now it is a costly venture that some Friends can ill afford. Why do we appear to be locked in to such an arrangement?

It seems to me that we are locked in to this facility and find it impossible to locate feasible alternatives because we enjoy and seem to need certain amenities. Let me list some of these criteria that we now use, so that we can subject them to critical examination.

- (1) Yearly Meeting needs to be a residential experience to facilitate sharing in many ways other than just at plenary sessions.
- (2) We need therefore to house and accommodate 500 to 700 persons.
- (3) For those who cannot afford the dormitories, we need camping immediately adjacent.
- (4) Counting places for secretariat, bookstore, registration, art display, committee meetings, interest groups, and worship fellowship groups, we need 30 or more rooms for meetings.
- (5) For older Friends we need motel-like accommodations, flat terrain, smooth walkways, ground floor rooms or elevators.
- (6) Moderate temperatures are favored. (Remember Claremont?)
- (7) The Snack Bar (Brick Pile at St. Mary's) is favored for evening socializing.
- (8) Swimming seems essential.
- (9) Proximity to Airport and other Public Transport Terminals is much appreciated.
- (10) Separate space is needed for Children's Program, Baby Care, Young Friends, Junior Yearly Meeting.
- (11) Parking for 200 to 300 cars seems essential with our present living and traveling patterns.

program. Input into that equation from everyone is highly desirable.

Frank Burnham
Treasurer PYM

The questions that I would like to raise with Friends are:

- (1) Do we really need all of these amenities?
- (2) Would there be advantages to a more rugged, simple-living type of Yearly Meeting?

The Site Committee has been frustrated in its search in at least 3 ways:

- (1) This list of needs is hard to meet except at College Campuses that now cannot find time in their quarter-plan schedules.
- (2) Some facilities that are otherwise suitable turn out to be too small for our large crowd.
- (3) Finally, some church camps have been found, but they require no smoking and no dancing, which have been unacceptable conditions.

What changes would be needed to break us loose from these frustrations? I can think of a few:

- (1) If we were *smaller*, places could be found. Are we ready to consider forming *two Yearly Meetings* from our present Pacific Yearly Meeting?
- (2) If we would elect for a more primitive, camping-only Yearly Meeting with "simple, wholesome food," and work chores for Yearly Meeting participants, then we could save money and again broaden our choice of sites.*

It is hoped that Friends will mull over these questions and be prepared to share their views with the site committee at Yearly Meeting. Perhaps we are ready for some new approaches.

Harry H. Bailey
Clerk P.Y.M. Finance Comm.

*Have you filled out and sent to Gerri House the Site Committee's questionnaire in last month's *Bulletin*?

— Ed.

"Rock-like Reality"

Dear Friend:

"For others the monogamous relationship can only be a fantasy for day-dreaming," says Gerri House. Later, Gerri mentions the respect and responsibility which are important ingredients in a "creative three-some, foursome, or whatsome." The latter seems to me a more promising subject for day-dreaming fantasy than life-long marriage. The life-long marriage relationship has that rock-like reality which develops after the youthful disillusionments and jolting discoveries about who we really are, both of us, are left behind. Then one begins to glimpse the rewards of living to old age with a dear companion who bore with one's eighteen, twenty-five, and fifty-year old weakness and foolishness. Furthermore, the disillusionments and jolts required a self-questioning (what do I really want: to drift from one relationship to another or to keep my promises? What did I mean by love, honor and cherish? Who was it who made those promises and who am I now? If I don't keep these promises, which ones, if any, shall I keep?) and a self-discovery which took one deeper into the meaning of life than a shallow drift can do.

Mrs. Antrobus in Thornton Wilder's *The Skin of our Teeth* puts it this way: "Two imperfect people got married and it was the promise that made the marriage . . . And when our children were growing up, it wasn't a house that protected them, and it wasn't our love that protected them — it was that promise." A reflection on the original Quaker testimony for integrity!

However, the old British anecdote about the two men observing a stranger swimming against the current and correctly identifying the swimmer as a Friend no longer holds good. We have become a Society of Trends, and the current trend is instant gratification, however pretty the sentimental veil of "the magic of love" with which we cover it.

Madge T. Seaver
San Francisco Meeting

(Godly Economics, Continued from p. 135)

his own productive (income-producing) capacity in this society in order to apply mass political pressure, via the media, to bureaucracy to get the tiger to change its stripes.

It seems to me that this call is closer to muddy than clarion. Small institutions are required in order to provide humanized work and governing situations. Capital is needed to create jobs at any level of industry or agriculture. Hard work and an attractive living situation are the examples we need in order to

remove people from grossness in National Product and Government. Communities of people can, in this free land, set up their own printing plants and borrow capital and hire managers, while you can't give a plant and those responsibilities to former wage-slaves. It is the responsibility of leaders like Taylor to develop this vision of a New Society, and to lead so gently as not to destroy the upthrusting quest for personal and group responsibility that exists in us all.

About the Faith and Life Movement

It seems to me something of a miracle. For the Faith and Life Movement is bringing together representatives of virtually all the Yearly Meetings and general organizations of Friends in North America — indeed, in the Western Hemisphere — for mutual sharing, discussion, frank consideration of the issues that divide us, and perhaps certain common actions we may agree upon. The “New Call to Peacemaking,” which came before our PYM Representative Committee this March, falls in this last category.

You might say, “But what about the FWCC — Friends World Committee for Consultation? Isn’t it already doing the above things?” Yes and no. The FWCC is an indispensable organization which deserves our full support. But some branches of Friends, notably those of an evangelical emphasis, have not affiliated with it. Also, the FWCC is not set up as an action organization.

The Faith and Life Movement includes Friends of all the nameable brands: Friends General Conference, Friends United Meeting, Conservative Friends, Evangelical Friends Alliance, and Independent Friends. Pacific YM is of this last kind. Actually, the initiative for the first conference of what was to become the Faith and Life Movement — the 1970 St. Louis conference — came from so-called evangelical Friends. And so has the recent “New Call to Peacemaking.”

Its major projects so far include two national conferences (St. Louis, 1970; Indianapolis, 1974); ten or so regional conferences, of which two were on the West Coast in 1973 (Ben Lomond, with representatives of California and Pacific YMs; and Camp Tilikum, Newberg, Oregon, with representatives of Northwest and North Pacific YMs); two international conferences of representatives of Quaker Service and Mission bodies (London, 1973, and Maryland, 1975); a national panel of nine Friends of varied views, charged with identifying and preparing papers on theological issues which divide Friends; collaboration of Friends in preparing an issue (Spring, 1976) of a devotional journal, “Fruit of the Vine;” the coming Hemispheric conference (Wichita, 1977) which will bring together Friends from as far as Alaska in the North and Bolivia in the South; and the “New Call to Peacemaking,” which involves publication of a study booklet in the fall of 1976, study and conferences within and amongst Yearly Meetings in 1977, and a continental conference in the fall of 1978. You’ll be hearing more of this.

Now, to facilitate many of the above projects, FWCC was asked to provide staff and service — and the FWCC was there to do this! Thus, in a sense, the

F and L Movement is resulting in a further evolution of the role of the FWCC.

I am privileged to be a member of the panel mentioned above. While appointment is by the Central Committee and responsibility for the papers produced is necessarily individual, I am very much aware of the stance of Pacific YM in trying to articulate a Quaker theological view. The panel has met four times, circulated and discussed many papers, and produced a booklet (Summer, 1974) on two points at issue among Friends: “Quaker Understanding of Christ and Authority.” It is at work on two further subjects on which Friends differ: “ecclesiology,” or the way we meet together as religious bodies; and “eschatology,” or what we think is God’s ultimate purpose in creation. I have written a working paper, called “The Quaker Way and the Judeo-Christian Hope: An Approach to Eschatology,” of which I have a few extra copies. I’d be glad to send them to interested Friends in given Meetings. Next meeting of the panel is at Malone College, Ohio, in July.

It is not all easy going in this movement of Friends of often quite diverse, and strongly held, views. Some Friends in all branches are uncomfortable with it. Yet we talk a good deal about “answering that of God in everyone,” including enemies, and it seems to me this should not exclude other Friends. Indeed, I believe that, through this movement, a leaven is noticeably at work among Friends of all sorts.

Ferner Nuhn
Claremont Meeting

Complaint (Invitation?)

Dear Bob:

I haven’t been able to figure how gracefully to call attention to that PYM minute, 1975-24, telling of the Treasurer’s being able to accept ear-marked contributions, etc. It is unfortunate that it gives the name of an individual rather than that of a program. If the editor sees any way to refer gracefully to the minute, that would be fine; since the individual has had the privilege of paying his own way three out of four trips to the Midwest, and will have that privilege again this July. I am hoping, perhaps through some joint thinking with the Faith and Life and FWCC people, some better order in this matter may be worked out.

Ferner Nuhn
Claremont Meeting

Review

T. Canby Jones, ed., *Quaker Understanding of Christ and Authority*. Friends World Committee, Philadelphia, 1974. 68 p. paper. \$1.

When Ferner Nuhn writes a highly favorable report on the Faith and Life Movement (in this issue, p.138) and a further request for travel funds which will enable him to represent PYM on the 9-member writing panel of this Movement, it is a good time to review his writing for their publication, above.

In view of the fact that the initiative for the F. & L. conferences came from the evangelical and proselytizing Friends, it is fair to infer that these groups feel a fertile ground in which to propagate the Faith lies in the independent and Universal branches of the family. Nuhn falls in beautifully with this assumption not only in his yearning for unity with estranged members of the family, but in his theology, expressed in this booklet as Christology.

The name of the method is co-optation, and in the business of filling old words with the meaning of your choice, it is a semantic ploy which gains assent without knowledge or understanding. Nuhn's use of the method rests on the following assertions: Jesus (the man) was the Christ (divine). But the Christ is also defined as the Universal Light which illumines all mankind. This makes Quakers (who believe in the Light) Christians.

This formulation is comfortable to Ferner Nuhn, who admits that Fox threw out the Christian tradition as "apostasy" (except for the early church fellowship). Fox' condemnation of Christianity is too strong for Nuhn, who yearns for unity, and who looks again to special definition to save blackguard Christians for the fold. "Christianity," this time, can be seen as the whole bag of persecution, idolatry, warring, manipulation, oppression, and torture carried on by Churchmen in the name of Christ, or it can be defined in terms of a few gems of sincere and inspired persons who have appeared in the flux of Christian history. Nuhn, of course, throws out the first and accepts the latter as his (and your) definition.

Nuhn also takes Christian comfort from Fox' oft-quoted opening ("There is one, even Christ Jesus, that can speak to thy condition"), and from the fact that Fox himself is indebted to the Christian tradition and the King James version of the Bible for much of his thought and language.

Wilmer Cooper and Ferner Nuhn are struck by the sincere effort of panelists to listen to each other, by their openness and honesty and respect for each other as they expressed differing opinions and sought to find common ground. Man's quest for fellowship

in this alienated world is unexceptionable. And Francis Hall finds the spirit of God at work in both Christian and Universal Quakers, with little to choose between them in terms of quality of life of the spirit.

There is a possibility, of course, that the spirit of toleration for all theology or none will touch the evangelicals, since they perceive, with Hall, that the number of Universal Friends, though small, is increasing. The spirit of toleration (and therefore non-proselytism), although rootless and providing no (Christian) standard for judgment, has appeal and power. This is Nuhn's carrot, but not his hope.

And when we come to look at the beliefs with which evangelical Friends bolster their hopes, Friends of the Universal persuasion will look twice at what their unbelieving eyes may see. Here, as reported (but not endorsed) by Verlin Hinshaw, is the statement from the Constitution of the Evangelical Friends Alliance, 1968:

We believe Jesus Christ to be the only begotten Son of God; that He was conceived by the Holy Spirit and born of the virgin Mary; that He is the express image of the invisible God and the nature of man in one perfect indivisible personality — the God-man.

We believe that He was crucified as an atonement for the sins of the whole world, making provision whereby man could find the forgiveness of sins, the power of a new life, and be brought back into a perfect relationship with the Father.

We believe that he arose from the dead, ascended to the right hand of God, making intercession for us, and that He will come to earth again to receive His Church unto Himself and to judge the world in righteousness.

It is this Friend's opinion that if Friends wish to join with the professors of creeds, this will effectively make of the hole created by Fox (the tunnel through which Friends may see the Light?) an empty niche.

RS

Friend,

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News of the Meetings

A worship group under the care of Berkeley Meeting began in South Berkeley in March of last year. At first it met twice a month, but now meets each First Day, with an average attendance of about 24 adults and 3 children.

Two meetings are experimenting with questionnaires as aids in committee functioning: *Palo Alto Meeting's* Nominating Committee is using a mimeographed form to stimulate members and attenders to record their preferences among activities for the coming year; and *La Jolla Meeting's* Religious Education Committee took this way of getting responses from members as to the quality and content of the First-Day School program.

Vital Statistics

Weddings

Gloria Joyce Hernandez-Alvarado to Edward Price Flowers. *San Francisco Meeting*. May 22.

D. Ian Thiermann and Beverley Kingman Walter. *Santa Monica Meeting*. May 22.

Weddings scheduled

Michael Baldigo and Sandra Ann DeDella. *Redwood Forest Meeting*. June 5.

Diana Willis and Fred Koster. *Multnomah Meeting*. June 20.

Virginia Dudley and Bill Myers. *Albuquerque Meeting*. May 15.

Marianne Potts and Daniel Gorham. *Albuquerque Meeting*. June 5.

Larry Larsen (member of *Palo Alto Meeting*) and Cherilyn Holt, *Davis Meeting*. June 19.

Deaths

Margaret Longshore, May 10, 1976, aged 92. *Multnomah Meeting*. Meeting for Worship of June 13 dedicated to her memory.

Review

Jeanne Lohmann: *Where the Field Goes*. Privately published, April, 1976. Soft-bound, 88 pp. \$4.00 (Available from the author, 722 Tenth Avenue, San Francisco, CA 94118).

This is Jeanne Lohmann's second volume of poetry. Two of its 52 poems have already appeared in *Friends Bulletin*: "The Thaw" (March, 1975) and "A Harvest Measure" (November, 1975). Both are good examples of her style, which beckons the reader on, with hidden meanings that somehow elude one's grasp the first

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time through but that come clearer with each re-reading. The poems are grouped in five sections, each section beginning with a line drawing by one of the five artists whose work is acknowledged. No special theme seems to run through the poems of any one section, and the topics covered range widely through life and nature. The book is attractively bound in green, with a photographic illustration on the cover.

MK

Of Marriages and Mountains

Some hands that hold on heights let go
For sharper steeper downward slide.
What heart could be committed, pure,
When distant viewpoints call delight?
Who would test the crevices of dark
In mountains rough, rewarding, sure?

The ranges hold together. Elements
Of earth, rock, air fuse into mountains
Where twisting trails descend and rise.
It takes the thrust of inwardness
To shape this mass on which we climb;
That moving force determines weight and size.

True marriage is a mountain, no mistake,
Heart land that's elevated, absolute,
And makes demands. Quick walking will not do.
The intricate solidity of mass and peak
Requires some narrow places, folds of stone.
The hands that hold help one another through.

Jeanne Lohmann
San Francisco Meeting